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enriching it by the words and ideas of all other lands. He has practiced himself in the writer's art, and at length in some hour of burning memory and experience he has caught the history of one who, yonder in the valley of an eastern wilderness, knew the shocks of time and pain, though his heart was right with God; and in the height of his spirit the poet-exile makes the story of that life into a drama of the trial of human faith, his own endurance and vindication and hope."

In spite of this plausible presentation the arguments presented against the theory advocated by Davidson, Cheyne and others, namely, that the book belongs to the exilic period, are not satisfactory. One can easily imagine that the chapters of this book, if ever preached as sermons, would produce a strong effect. The writer's power of description is excellent, his discrimination is generally to be commended. There is an element of the mystical in the interpretations presented, and one must confess a feeling of disappointment in the treatment which is accorded many of the most difficult passages. The Elihu passages are treated as a later interpolation in a poem which has come down from a previous age. The presentation of this theory is very satisfactory. As a contribution to our knowledge of the Book of Job, the book contains nothing; as, on the other hand, a presentation in popular form of many of the latest results of scholarly investigation, it may well be commended.

W. R. H.

**The Bible Verified.** By REV. ANDREW W. ARCHIBALD, with an introductory note by PROFESSOR RANSOM B. WELCH. Philadelphia: Presbyterian Board of Publication. Pp. 1-252. Price, 75 cents.

The writer has in these chapters discussed, without any claim to originality, some of the present living questions. His position, as stated in the preface, is strongly conservative. Among the subjects discussed are, "What constitutes the Bible," "The Bible in manuscript," "The inspiration of the Bible," "The Bible and the miraculous," "Formidable objections to the Bible," "Incidental confirmations of the Bible," "The Bible and science," "The elevating influence of the Bible," "The Bible and the golden city of Babylon," "The Bible and the destruction of Jerusalem," "The Bible and the peculiar Jews," "The Bible and the monuments." The present effort is made for those who have not been able to give these questions much thought, and must therefore be criticised from this point of view. In all such efforts the principle of accommodation must rule. It is manifestly impossible for a writer, however much he may know under such circumstances, to present all the facts necessary to secure a basis for an intelligent opinion. Still further, it is necessary in such work to emphasize the constructive side. Difficulties may not be introduced. Our writer shows his method very clearly in treating of the Bible and the monuments, when he says, "For our present purpose of simply opening up this boundless field of investigation it is sufficient to note the positive confirmations being given by the very stones to the holy oracles." The same

method shows itself in the treatment of almost every subject. In the discussion of the canon, nothing is said in reference to the difference of opinion and the discussion touching the canonicity of such books as Ecclesiastes and the Song of Solomon.

In his treatment of inspiration, the following points are made: (1) The scriptural representations contained in such statements as "Thus saith the Lord," "Moved by the Holy Ghost," "The Commandment of the Lord," show the claim of the authors themselves. (2) The ability of the biblical writer to preface his words with such statements as those just quoted, is a proof of inspiration. "All God's people are inspired in a certain way, but divine authority is only given to those who can utter words breathed from an inspiration which is supernatural." The writer evidently forgets that it was and is an oriental habit to preface the most ordinary as well as the most important of statements with some such expressions as "Thus saith the Lord." (3) Inspiration is supernatural but not always a process of dictation. The faculties of the writers were not generally overpowered with the divine, so much as they were stimulated and exalted. A distinction is to be made between the inspiration of revelation and of elevation. Individuality in the Bible is not suppressed; the inspiration of the writer was not automatic, but pervasive and energizing. (4) There were different degrees of inspiration, yet even the commonplace parts of the Scriptures are to be regarded as inspired unless inspiration is to be taken as a kind of fit. (5) New Testament writers may have made a wrong quotation, the Old Testament writers may have shared the false astronomical notions of their contemporaries, and yet the reliability of the biblical authors would not be affected.

In the chapter on the Bible and Science, the writer follows quite slavishly Professors Dana, Guyot, and Principal Dawson. He shows that the word "day" may without difficulty be interpreted "period." He does not, however, recognize the fact that the writer of the narrative, and all who read the narrative for thousands of years, understood by the term a period of "twenty-four hours." Professor Dana's forced and unnatural interpretation of the 14th verse is adopted and commented upon as a case of wonderful exactness of language. The phrase is, "God made two great lights;" the interpretation is that he made them to *appear*, the interpreter forgetting, it would seem, that elsewhere in the chapter where the writer wished to express this idea, he used the word "appear." If there is such a thing as jugglery in the use of words, we have here an instance of it.

The writer's theory of prophecy, so far as the book presents it, is the old theory of literal fulfilment. He goes so far as to hint that the prophecies concerning the restoration of the Jews are to be fulfilled in the literal restoration to Palestine. He dwells largely upon the minute correspondences, forgetting here that the Old Testament statements were poetical, and that in any prediction of destruction, the destruction of walls and houses must necessarily be included.

The writer of this review has met persons who have been benefited by a reading of this book. It is perhaps as good a treatment of the subject from the conservative point of view as could be presented in sermonic form, and in the space allowed. Such books, however, are likely to do harm in the hands of one who is inclined to be critical. The speciousness of some of the arguments will surely be discovered.

W. R. H.